# A SERMON

Preached before the

# PEERS,

IN THE

*Abby*-Church at *Weſtminſter*:

*October* 10th. M. DC. LXVI.

Ward _ BY

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# A SERMON

Preached before the

# Houſe of Peers

AT

*WESTMINSTER.*

ECCLES. xi. 9.

—*But know that for all theſe things God will bring thee to Judgment.*

*Rejoyce O young man,* — &c.

THE great and *general* deſign of the Miniſtry and *preaching* of the Goſpel, is to bring men to *Chriſtianity*; not in the outward *profeßion*, but in the true *ſpirit* and *power* thereof; to the end they may be juſtified and ſanctified, and finally *ſaved* through Chriſt for ever.

The *particular* deſign of *this* Days Obſervation is to *humble* our ſelves under the mighty hand of God, in Conſideration of his *Judgments*, eſpecially that *late* one in conſuming with *Fire* the Ancient and noble *Metropolis* of this Nation; *and* to endeavour to *appeaſe* the wrath of God gone out againſt us.

*To compass both* these designs (whereof the later is subordinate to the former) I know no better *expedient*, than to *reason* a while upon that important argument suggested in the *Text*.

Who can *think* upon the *Conflagration* of our late Glorious *City*, and not *call to mind* the great and terrible *day of Judgment*?

Who can *think* seriously of *Judgment*, and not be *compelled* to come in, (driven to Christianity) that he may be *saved* from the *wrath* to come?

The great *Instructor* and *Example* of Christian *Preachers* (he who saith of himself, that Christ sent him to *preach*, and not to *baptize*) found no means so *powerful* to *perswade* men to Christianity, as to *reason* upon this argument; as first to *lay* before them the *terror* of Judgment, and then (whilst that was warm upon their hearts) to make them a *tender* of the *Gospel*. This is the great *advantage* and *use* the Apostle makes of the *Doctrine* of the Text. "*We must all appear* (saith he) *before the Judgment-seat of Christ,--Knowing therefore the terror of the Lord, we perswade men.*

Upon *these Considerations* I shall *hope* for the pardon of this Noble Auditory, if (without affectation of Science) I shall, in a *practical* and *familiar* way of *reasoning* endeavour to imitate our Apostle in this particular.

If in the mean time it will be irksome and *unpleasant* to *hear* of the *Judgment* to come, we shall do well to consider what it will be to *undergo* it; we shall do well to *reflect* upon our Souls, and *search* out the *ground* of this *averseness*; Is it because we do *not believe* a Judgment to come? *or* that *we our selves* shall be brought to Judgment? Is it because we never consider, *Who it is before whom we must appear?* or, *what things will be charged* on our own account? Is it because we are *so far gone* in our arrears that it is to *no purpose* to call these things into our remembrance? —What ever it be, we may perhaps hear of that which may *meet* with and remove the *prejudice* and

*Im-*

*Impoſture* that is upon us. *It is* neither our *Negligence* nor *Infidelity* that will make *void* the *Truth of God*. Whether we will *hear*, or Whether we will *forbear*, *the Words* which I have read remain *firm* and *unalterable*, and they clearly contain theſe Propoſitions:

1. There *is a* Judgment to come.
2. *Thou* ſhalt be *brought* to Judgment.
3. *God* will bring thee to Judgment.
4. God will bring thee to Judgment *for theſe things*, the ways of thy heart, *&c.*
5. God will bring thee to Judgment for *All* theſe things.
6. All this is *certain* and *evident*; for it is not *think*, or *believe*: But — *Know* that for all theſe things God will bring thee to Judgment.

I. Firſt, then *There is a Judgment to come*. This is no *Politick* invention found out to *fright* thee from thy *pleaſures*, this is no *Engine of State* deviſed to keep you in a *ſubordination* to your *Brethren*; this is no *vain Thunder* or fooliſh fire, to *affright* you into a *blind obedience*, but it is the *Tenor* of the *Scripture* of the *voyce* of God, *King Agrippa believeſt thou the Prophets? I know that thou believeſt*, (ſaith St. *Paul*). Brethren *do* we *believe* the *Scriptures?* I *hope* we do believe them, this we do all *profeſs* to believe, ſo often as we repeat our *Creed*; and I hope the *diſſolution* of our times *has not* yet *ſhatter'd* that *foundation* of our *faith*, the ground work of our *hopes*, even the *Salvation* of our *ſouls*. *Surely there are rewards for men; doubtleſs there is a God which judgeth the earth.* What though the *foundations* of the *world* be out of courſe, the *pillar* of *Faith* remains unſhaken; the *Rod* of the ungodly ſhall *not for ever* reſt upon the back of the *righteous*: I deſire to make a little uſe of your *faith* for that which anon will be obtained from your *reaſon*. There *is a* Judgment to come, it's as *ſure* as *death*, nay farr *ſurer*; they ſhall be judged which *ſhall not* dye, they *have* been *judged* which *could not* dye: the one at the *end*, the other at the *beginning* of the world. I.

There is a *Particular* and a *General* Judgment; *the* one at the diſſolution of the *leſſer*, the other of the *greater* world; the *one* at the *hour* of death, the *other* at the *day* of Judgment. A *Judgment* I ſay, a ſtrict *examination*, an exact *account*, a ſevere *ſentence*; words which make no *thundring* noiſe, or *tragical* ſound, and ſo they may *paſs* our hardned hearts *without* any *motion*; wherefore let us judge of the tenor and moment of them by their antecedent ſigns.

Before *one* of them, the evil days come: *The other* is called *the evil day*. *Before one*, *Solomon* tells us, *that* the Sun, and the Moon, and the Light, and the Starrs ſhall be darkned, *Before the other*, a greater than *Solomon* tells us, *that* the Sun ſhall be turned into Darkneſs, and the Moon into Bloud, and the Starrs ſhall fall from Heaven. *Before one*, the Keepers of the Houſe ſhall tremble, and the Strong men bow themſelves; *Before the other*, the Mountains ſhall quake, and the Powers of Heaven ſhall be ſhaken: *Before one*, we ſhall riſe at the voyce of the Bird; *Before the other*, at the ſound of the Trumpet. *Before one*, the ſilver Cord ſhall be looſed, and the golden Bowl broken, and the Pitcher broken at the Fountain, and the wheel broken at the Ciſtern: *Before the other*, the ſilver Zone of the ecliptick, and the golden Globe of the Sun, the Orbs, and the Vortices ſhall be confounded, (the wheel within a wheel) the *Heavens* ſhall be rivel'd as a ſcrowl of Parchment, and the Earth and the Elements ſhall melt away with fervent heat. *In the one*, the duſt ſhall return to the earth as it was, and the ſpirit to God that gave it: *At the other*, the duſt ſhall return from the earth to be as it was, and the ſpirit from God that gave it.

*Come now and let us reaſon together.*

Are all theſe the *fore-runners* and ſymptomes of approaching *Judgment?* then *why* art thou ſo *drowſie* O my careleſs ſoul, and *why* art thou ſo ſecure within me? *What* ſtrange *Lethargy* hath ſeiſed on thee. *Awake* thou that

that *sleepest*, and Christ shall give thee light. The *time* of thy *dissolution* is a coming, and *after death*, the Judgment. *Retire*, therefore a while into thy *self*, and *commune* with thy *heart*: *Enter* thou into thy *Closet*, and *shut* thy *Door* upon thee: *Let us examine* our selves *before* we come to that strict Examen: Let us make a *Judgment* of our expectation before we come to *Judgment*. *Do we* believe a Judgment will come? Then *how* are we *provided* against that Day? Are our accounts ready? Art thou able to *stand* in Judgment? Shalt thou be *clear* when thou art judged? When *Paul reasoned* before *Felix* concerning the Judgment to come, *Felix trembled*; and because it was an unpleasant argument, he *put him off* to another time.

There is no doubt but our *treacherous* hearts would gladly *put off* these Considerations, and deferr them to a *more convenient season*. Nay! but there is *no time* so *convenient* as the *present*, when we are wrought into some apprehension of Judgment: If we stay till our present thoughts are *over*, we shall again be brought to *lose* the *apprehension* (to forget the import and moment) of the *Judgment*; we shall come again to *hear* the *Name* thereof, and to neglect it as an idle *Noise*, and empty *Sound*.

Let us therefore not neglect this opportunity; Let us *search* our selves to the *bottom*; Let us make a discovery of our *final* Resolution, and *secret* Reserves in reference to *Judgment*. We profess *openly* to believe that *Christ* shall come with Glory, to *judge* both the *Quick* and *Dead*; What are our *inward* thoughts in that particular? and how are we provided against the Day of Judgment.

There is a *Judgment* to come, that *Judgment* terrible, the *Examination* strict, the *Condemnation* insupportable, and most of us utterly *unprovided*; yet for all this, it's *possible* it may be *avoyded*. All these things are *true* in Judgments here *below*, and we *see* the *proof* of them at every *Assizes*; yet *all* Offenders are *not* brought to Judgment, but many Thieves and Murderers escape it: It may be thus

thus in the Judgment to come; 'tis possible it may be avoidable.

II. A miserable hope, if this be all; for *Thou shalt be brought to Judgment:* That's the second Proposition.

And it contains the *Universality* or *Particularity* of the Judgment, (which you please:) thou, and every man; *singuli generum, & genera singulorum*; all *sorts* of men, and *every* man of every sort, from *Him* that sitteth on the Throne, to *Her* that grindeth in the Mill: For we *must all appear before the Judgment-seat of Christ. It is appointed for all men once to die, and after death the Judgment. Death* shall deliver up our *Souls* to the *first*, and death shall deliver up our *Bodies* to the *second* Judgment. The *Grave* shall deliver up her *spoils*, and the bodies of all men *devoured* of *Beasts*, consumed of *Fire*, swallowed by the *Sea*, scattered to the *four Winds*, in a moment, in the twinckling of an eye, shall be brought to Judgment.

And here shall I *bewaile* the *infirmity*, or *inveigh* against the *negligence* of us Men, that suffer our selves to be hurried headlong by the power of our imaginations against the striving of our Consciences; that suffer our *Senses* to carry away the crown from our *Understanding*, and give over our selves to the impetuous stream of our passions: That when we have a *full* information, a *compleat* judgment, a *clear* dictate of conscience, we will suffer *all* these to be *overborn* in us by the *Idola Specûs, tribûs, &c.* which are brought into our imaginations. That having clear and evident *Principles*, we can yet doubt of their *immediate consequences*; or whilest we profess an *universal* truth, never descend to think of the *particulars*.

We know there is a vast *difference* between the things *present*, and those *to come*; and yet we form our thoughts of *those*, according to the analogy of *these*, deluding our selves with *idle* and *childish* imaginations. *God* keeps silence; we *think* he is such a one as we: *Vengeance* is not *presently* executed, we *set* our hearts to do wickedly. We profess

profeſs that all men muſt die, and come to judgment; yet we do not really believe that *we* our ſelves ſhall die, and come to judgment: *This* is the *fountain* of our miſery, and the *original* of our ſpiritual miſcarriages: the diſcovery of the *cauſes* and *remedy* whereof, lies deep in the Philoſophy concerning Humane Nature; but the *thing it ſelf* is of every days obſervation: we may *recount* it in theſe authentical *examples*. *David* knew full well what belong'd to *Murder* and *Adultery*, and what himſelf had done in the matter of *Uriah*; yet he *cried not* out that he had *ſinned*, till *Nathan* had charged him, *Thou art the man*.

*Ahab* undoubtedly had *read* the Law of *Moſes*, and *knew* the guilt of *Murder* and *Oppreſſion*; yet he goes on triumphantly, he *kills*, and alſo *takes* poſſeſſion: but when *Elijah charges* him home, *In the field of Jezreel ſhall Dogs lick thy blood, even thine*, then he cries out, *Haſt thou found me, O mine enemy?* (1 King. 21.) and having *applyed* things to his *particular*, he *Rent* his cloaths, and put on ſackcloth, he *faſted*, and lay in ſackcloth, and went ſoftly.

Once more! 'Tis likely *Belſhazzar* had a *general* Judgment, and an univerſal Maxime in his mind, That it was *unlawful* to *ſpoil* the Houſe of God, to *plunder* thoſe things which were dedicated to the Lord, and to *debauch* in the Bowles of the Temple, and *probably* he had ſeen the *hand-writing* of the *book of God* to that purpoſe: yet all this does not reſtrain him: But when the *Fingers* write upon the Wall, *Mene, Mene*, &c. *thou art weighed*, &c. then his *countenance* was changed, and his *thoughts* troubled him, the *joynts* of his loyns were looſed, and his *knees* ſmote one againſt another. This then is the Office of this ſecond Propoſition, it charges us home, it lays down the *Univerſal*, and it brings it down to the *Particular*.

*Thou ſhalt be brought to Judgment.* Thy Judgment is unavoidable.

O but then thy *Evaſion* is croſſed, O my ſtupid Soul! Thou art *ſpoyled* of thy frivolous *ground* of *hope*: Thou ſhalt

ſhalt *ſurely* be cited, and thou *muſt* appear, if thou refuſe to *come* thou ſhalt be *brought* to Judgment. *Return* then again into thy ſelf, and take a *review* of thy condition; what will the *iſſue* be of that Judgment to which thou muſt be brought? What *hopes* are now remaining that thou ſhalt *not* be *condemned?* when the *Officers* have haled thee before the *Judge*, that thou be *not* delivered to the *Executioners*.

If thou art called to Examination, Canſt thou *elude* thy *Judge* by thy wily Anſwers? or Canſt thou *baffle* or ſuborn the *Witneſſes?* Canſt thou work off thy *Fury* not to find the Verdict? or bribe the *Judge* to favour thee in thy Doom? Canſt thou *withdraw* him from the Rigour of Juſtice by the *mediation of thy friends*, or *melt* him into *compaſſion* by the loudneſs of thy *cries*, the fadneſs of thy lamentation? Canſt thou procure a *Reverſion* or *Reprieve* of thy ſentence, or *appeal* from thy Judge unto another? Canſt thou make an *eſcape* from thine *Executioner?* Or laſtly, Canſt thou ſtoutly endure the ſentence of Condemnation? Theſe are the hopes of men here brought to Judgment, and why may not ſome of them be mine? *No*, thou knoweſt O treacherous heart all theſe to be fond impoſſibilities, dreams, and ſuggeſtions of a childiſh fancy; If *once this* day be over, and *that* time come, thy hopes are barely theſe, that *Omniſcience* and Wiſdom it ſelf may be deluded by *ſtupidity*, that *Omnipotence* and Power it ſelf may be evaded by poor contemptible *infirmity*, that Severity and *Juſtice* it ſelf may be perverted by *iniquity*; all this is evident by that which follows: *For we muſt all appear before the Judgment-ſeat of Chriſt.*

III. *God will bring thee to Judgment.*

*And* here we are *concerned* to raiſe our thoughts, and employ the *utmoſt* of our *attention*, leſt by the *prejudice* which our *Idleneſs* hath brought upon us, we *treaſure* up *wrath* to our ſelves againſt that day of Judgment. 'Tis true, we *daily hear* of God, and *receive* the *names* of his Attributes

Attributes into our *ears*, but we *pass* over his *Name* as if he were *like* to *us*, and never bestow so much *labour* as to *attain* to a *considerable notion* of those names. O that the *God* of Heaven would afford us here some *glimpse* of himself; That he would *illustrate us* with some *beam* of his *Majesty*; That he would be pleased to *visit* every unprovided *soul*, and *insinuate* into it a full and clear *apprehension* of this *Proposition* —— *God will*, &c. ——

But how shall we *endure* to *see* his *face*? *No man can see my face and live*, (Exod. 33.) if the *Israelites* durst not *hear* him proclaim the *Law*, how shall we endure to hear him *denounce* the *Judgment*? If the *Angels* veil their faces, not able to behold his *Excellency*, how shall we be *affected* with his *terrors*? If the *Cherubims* are *oppressed* with the sight of his *glory*, what shall we be with the sense of his *fury*? If we find our selves *confounded* and swallowed up into *inextricable Labyrinths*, when we set our selves to consider of his *immanent* Attributes, of his *eternal duration*, his *unbounded Essence*, his *unconfined Presence*: With what disposition can we entertain the *terror* of his *Judgment*, the *search* of his *Omniscience*, the *stroke* of his *Omnipotence*? If the best and choicest of the *Saints* of God, have been *afraid* and *trembled* at the thoughts of Judgment, if they have been *surprised* with *horror* and *confusion* at the *meer imagination* of that Dreadful voyce, *Arise and come to Judgment*, what shall the *worst* and most *obdurate* sinners, when they shall be *stript* of this *cloud* of *flesh* and *error*, and *cited* before the *great tribunal*, there to render an account of our *Creation*, *Preservation*, and *Redemption*?

What *fear*, what *horror*, what *agony* will possess thee *O sinful soul*, when thou shalt be brought into a *perfect apprehension* of thy *Judge*, and of *thy self*, and he shall begin to order out before thee the things which he hath done; when the *whole Trinity* shall begin to unfold its *common* work, and that *sacred* Person *blessed* for ever, upon

on whoſe *ſhoulders* the *Judgment* is *laid*, ſhall unfold to thee his *peculiar*, and thou muſt render a ſevere account of thy returns?

When the myſtery of thy *Creation* ſhall be *unveiled* to thee: When thou ſhalt *apprehend* throughly, what it is to have been fetcht out of the *dark* and *barren ſhade* of an *eternal* privation to be put in a *capacity* of *glory*. When he ſhall recount to thee the *proceedings* of his *handy work*, the *method* of thy making, the ſeveral *articles* and *gradations* of his Providence in the *formation* and *information* of thee. How at firſt he *poured* thee out like milk, and *crudled* thee like cheeſe; How he *ſpun* out thine *arteries* and *veins*, and whilſt thou wert yet in thy *bloud*, he ſaid unto thee *live*: How he guarded thee with *muſcles*, and ſtrengthened thee with *ſinews*, and propt thee with *bones*, and covered thee with *skin*, furniſhed thee with *organs*, endowed them with *ſenſes*, inveſted thee with *reaſon*, crowned thee with *freedom*, enlightned thee with *principles* of *Science* and *Conſcience*, bounded thee by his *Precepts*, encouraged thee by his *Promiſes*, reſtrained thee by his *threatnings*. When he ſhall run over the benefits of thy daily preſervation, and rigorouſly examine what thou haſt done for him.

When God the *Son* ſhall diſplay to thee what he hath *done* and *ſuffered* for thee, and ſhall ſet before thine eyes the great *myſtery* of thy *Redemption*; When he ſhall bring thee to apprehend the *price* that he has *paid*, that *ranſom* which thou haſt not *regarded*: When it will *not be* in thy *power* to *paſs* over theſe conſiderations as *now* thou doſt; but they ſhall be *forced* into the *eſſential center* of thy Soul: When thou ſhalt have a *clear ſight* of the *abaſement* of a God *incarnate*: When thou ſhalt know how to be *moved* at the ſight of a *deſpiſed* and an *abuſed God head*.

When he ſhall charge thee with the blewneſs of thoſe *ſtripes*, and the ghaſtlineſs of thoſe *wounds* which thou haſt

hast made: When he shall rehearse to thee the miseries of his *life*, and the circumstances of his *death*: When he shall recount to thee the *woundings* of the *taunts* and *reproaches*, the *smart* of the *whips*, the *terrour* of the *agony*, which made him sweat great drops of bloud, the *pricks* of the *thorns*, the *piercing* of the *nails*, the *launcing* of the *spear*, and the ineffable horror of the dereliction, when he cried out in the bitterness of his soul, *My God, my God, why hast thou forsaken me?* And when he shall fiercely call upon thee to *answer* for the *wounds* that thou hast *made*, to *render* him his *bloud* that thou hast *spilt*, to *account* to him for that *life* which thou hast *bereft*, to shew him the *fruit* of all his *pains* and *sufferings*, to *present* him thy *returns* for all these *benefits* and *favours*; then tell me what thou wilt answer, O stupid soul? How art thou provided to reply?

Wilt thou *deny* that he has *done* these things for *thee*? or *canst* thou *shew* as much for him? Hast thou *returned* him that *being* which he hath given thee, and so been *even* with him in a form of *words*, though that come infinitely *short indeed*? Hast thou *sacrificed* thy self for his *benefit*, or *abased* thy self for his *commodity*? What wilt thou plead when thou art called? The *time is coming*, thy *Judgment hastning*, thine *account* is *unavoidable*, thy *Judge inexorable*.

Alas what could I have done for him? what *profit* could I have *brought* him? if I should have *pined* away in the *exercise* of *Devotion*, and been *eaten up* with *zeal*? If I should have *spent* my *substance* in *Burnt-Offerings*, or *Calves* of a *year old*? If I should have presented him with *thousands* of *Rams*, or *ten thousand Rivers of Oil*, To what purpose then should I *endeavour* that, which I could *not* have *performed*? Why should I *trouble* my self with *vain attempts*, and *spend* my *strength* about that, which I *never* could *accomplish*, neither if I be *righteous* is he the *better*; nor if I be *wicked* is he the *worse*: our *goodness ex-*

*tends* not to *him*; *if thou ſinneſt*, what *doſt thou againſt him*? if *thou be righteous*, what *receiveth he at thine hand*? Is this then the evaſion? I need not ſtand to unfold the diſingenuity, the ſtupor and madneſs of this evaſion. *However* though *theſe things* ſhall be *urged* upon us, they are *not all*, theſe offer themſelves in the *conſideration* of the *perſon* of the *Judge*, but are *not all* the *matter* of thy Judgment. For

IV. *Thou ſhall be brought to Judgment* for theſe *things*; there is the *matter* of thy Judgment.

V. *For* all theſe *things*; there is the *extent*. Becauſe this latter adds only a Modallity to the former, and I deſire not to be over tedious, we will put theſe two together.

And now we are *deſcended* from thoſe *leſs familiar* Conſiderations, to which we were forced to *ſtrein* our *underſtandings* in the contemplation of our *Judge*, into the *compaſs* of our *own ſphere*, to the *ſurvey* of our *own* operations; we are come from the *incomprehenſible ways* of *God*, to the *ways* of our *own hearts*. *Walk in the ways of thy heart*, &c. and, *But know*, &c. In the judgment of *this life* men are tryed by the *works* of their hands, or the *words* of their mouths; for *theft* or *murder*, for *ſlander* or *Treaſon* men may be brought to Judgment, but *thought* is *free*, he has *lived well* that has *carried* his *crimes cloſe*, the crafty Polititian and the concealed Hipocrite eſcape: *There* the *caſe* is quite *contrary*, the *Judgment* takes in *primarily* the *ways* of the *heart*, and the *words* and *actions* as they proceed *from them*. Wherefore let us *withdraw* a ſpace into our ſelves, and endeavour to *mete* out the *extent* of that *Propoſition*. For *all* the *ways* of the *hearts* of *men*, God *will bring them to Judgment*.

How would it *trouble* us to *recount* and bring to *memory* every thought but of *one only day*? and how many *diſorders* and *irrigularities* ſhould we find in ſuch a reflection? How do our *thoughts ſtore* upon our *brains*, and we know neither *whence* they come, nor *what* becomes of them?

when

when they are *broken* in upon our minds we *cannot hold* them, and when they are gone from us (as it was with *Nebuchadnezzar*'s dream) it is not in our power to recover them. How many *roving* fancies *present* themselves unto us in a *moment*; and how many *sudden* and *imperfect Complacencies* and *distasts* are raised by them? Leave but thy self unbound, unfixed (by hearing, or reading, or business, &c.) for an hour, and then *tell me* what *suppositions* and *consequences*, and *resolutions* thou hast made? And how thou hast felt thy self to *strein* upon the *borders* of *Lust* or *Envy*, of *Pride* or *Anger*, of *Discontent* or *Melancholy*. O that you would but *reflect* a little upon your souls, and consider *how many wandring* thoughts have broken in upon your minds since I began to speak of this *important* Subject. You might save me the labour of further *speaking* and raise your selves to that which I endeavour: I fear you might find among your *sacred thoughts*, a *mixture* of others very *unsuitable*; your *envious*, your *ambitious*, your *covetous*, your *idle thoughts*. *All these* are the *matter* of our future *Judgment*, and however they *slightly* pass us *here*, they are *noted* in the Book of God; and when that Book shall be opened, they will be charged on our account. *Thou telleſt my wanderings*, (saith the Psalmist) *Are not these things noted in thy Book*? I have already said enough to take up the consideration of the remainer of our time: But our hearts being too heavy, and our ears too dull of hearing to be moved with *generals*, I must crave leave that I may be permitted to run over the heads of some *particulars*.

Thou must give an account of *all things* committed to thee, *Inward* or *Outward*, *Natural* or *Spiritual*, thy *senses* and thy *understanding*, thine *Outward* and thine *Inward* faculties.

If thou hast been at a constant *covenant* with thine *eyes*, and hath never suffered them to *rove* in loose *disorders*: If thou hast bowed thine *ears* to *discipline*, and never let

them open to *vain entertainments*: If thy *taste* hath been moderated by the *neceſſities* of nature, and the laws of *temperance*, and never let looſe according to the luſt of Riot: If thy *hands* have been wholly imployed in the *works* of *God*, and never been *inſtruments* to the *machinations* of the *Devil*: If thy *ſpeech* have never uttered any *idle* words, but ever adminiſtred *grace* to the *hearers*: If thy *feet* have only traced the *wayes* of *God*, and never *ſtood* in the *way* of ſinners.

VVhat hath been the exerciſe of thine *inward* faculties, thine *Apprehenſions* and thine *Appetite*? If thy *fancie* hath ever been imployed in adminiſtring *help* to thine *underſtanding*, and never afforded *incentives* to thy *vile affections*: If thy *memory* have been taken up with the things which *God* hath *done*, and *Chriſt* hath *ſuffered* for thee, and hath afforded no place to *Ribaldry* and *vanity*: How thou haſt ordered thine *Anger* and *Concupiſcence*: VVhat have been the *object*, *meaſure*, and *end*, and *circumſtances*, *love*, *hatred*, *deſire*, *averſion*, *delight*, *ſadneſs*, *hope*, *deſpair*, *fear*, *boldneſs*, *anger*, *envie*, *jealouſie*, and *compaſſion*.

How thou haſt managed thine *underſtanding*, and improved thy *contemplative* and *active principles*. If thou haſt advanced in the diſcovery of eternal *verities*, or *herded* with the *beaſts* that periſh: If thou haſt cheriſhed the *principles* of thy *Syntereſis*, and the dictates and reflections of thy *conſcience*, and never rebelled againſt them: How thou haſt determined the *freedom* of *thy Will*, in thy *volition* and *intention*, thine *election* and *conſent*, *fruition* and *uſe*, when Good and Evil, Life and Death have been ſet before thee.

How thou haſt behaved thy ſelf in *Spirituals*, in *gifts* and *graces*. If thou haſt *accepted* that which hath been offered and *improved*, what thou haſt accepted, or *hid* it in a Napkin. In *outward* things, how thou haſt *acquired*, and how thou haſt *managed* thine Eſtate: How thou haſt behaved

behaved thy self in thy *Relations publick* and *private*, in thy *charge*, and in thy *duty*. —— But the time would fail me to reckon up a considerable part of the exercises and objects of the wayes of the hearts of Men: And now *all these* and *many more*, are but the *simple elements*, and *common heads* of our account.

Consider then, O *negligent* and *incogitant soul!* if thou couldst reckon up the ways of thy heart, in any one of these *kinds*; if thou couldst call to mind but every *idle word* whereof thou must give an account, or thy motions upon *every* thing thou hast *heard*, and remember in any *one* of these *elements*, what thou hast *done* or else *omitted*. Then tell me *how* wouldst thou find thy self *possessed*, and how wouldst thou be *disposed* to Judgment? *Wouldst* thou *deem* it *needless* or *idle* to call it *betimes* to thy *remembrance?* Wouldst thou *drive* off thy thoughts of it to the time of sickness, to the hour of death, and *rudely throw* thy self upon it? ---*But* then try, and examine *all these* together, contemplate a little upon the *mixtures* and *combinations* of them; these will afford us many *millions of millions* of wayes (far exceeding the *varieties* of the *corporeal* nature, which proceed from the mixture of fewer elements) so many as will utterly confound our thoughts to number. Who can reckon up the wayes of the hearts of the children of Men? VVho can understand his errours?

And now; that he that hath the *World* to uphold, the *Planets* and *Stars* to *guide*, the course of *nature* to *maintain*, should keep a *Register* of our *impertinencies*, and bring to Judgment *all the wayes* of Men; (the traces of a Ship in the Sea, of a Serpent upon a Rock) *Who* hath *believed* our report? we are *apt* to *think* it *cannot* be. *Surely* he sees not these things: *Tush* he cares not for them. This is indeed the *last resort* of the treacherous hearts of men, the *grand imposture* which resolves into a species of *Atheism* and *Infidelity*. O but then, if I shall use the language of the Scriptures, I must call thee *fool* and

and *beast*, to doubt of that which is *plain* and *evident*, to *disbelieve* that which may be known. This *Article* concerning the *Judgment* to come, is not a *problem* of Philosophy to be *disputed* this way and that way with equal probability; neither is it only an *Article* of *faith*, but it is a principle of natural Theology, the *Scripture* speaks of it under terms of greater *evidence*. St. *Paul* reasoned with *Felix*, he *disputed* with the Philosophers concerning it, he *speaks* of the *terror* of Judgment under terms of *certainty*, and of a kind of *Demonstrative evidence*. *Knowing the terror of the Law*, &c. and here in the Text, it is not said, *Think*, or *believe*; *But*
IV. *know that for all these things God will bring thee to Judgment.*

He is a *fool* that hath *said* in his *heart* there is *no God*, and he that *thinks* he hath *no understanding* may well be compared to the *beasts* that perish: and so *sure* as there is a *God*, and that man hath an *understanding* soul, *so surely* it may be *known*, *That for all these things*, &c. For if there be a *God*, he must be infinitely *just*; and if so, he must *render* to every one according to *their actions*; *and if not here, then hereafter*; *and if so, he must bring them to Judgment*. But he doth it not here: The *wayes* of Providence seem to be *promiscuous*, there is a *wicked* man to whom it happens *according* to the way of the *righteous*, and a righteous man to whom it happens according to the way of the wicked. *Dives* receives pleasure, *Lazarus* pain; *therefore* so *sure* as there is a *God*, there *will* be a *Judgment*.

Again, If man have an *understanding* soul, he must have *freedom* in his actions, and if so, he *deserves* either good or evil; and if there be *deserts*, there must be *rewards*; and if there be *rewards*, there must be a *Judgment*. So then, so sure as thou art an *understanding* creature, so sure there is a *Judgment* to come.

Once more, *Reward* is answerable to *desert*; and *desert* is only in what is *free*, and what is *free* in man is the ways of his *heart*: wherefore *they* are to be brought to *Judgment*, and if *any*, then *all*: for no *reason* can be *fancied*, why *some* should

be

be brought to Judgment, and *others* not. Wherefore, if it be ſure that *God is in Heaven*, and that *Man hath* an underſtanding *ſoul*, then it is alſo *ſure* that for *all* theſe things *God* will *bring* thee to *Judgment*, that *God ſhall bring to judgment every ſecret thing.*

And now how *ſure* and *evident* are theſe things? *more ſure* and *more plain*, if we will *attend*, than any other truths in the world, for there is not any known truth which doth not evict the truth of theſe things. We *know a* truth, becauſe we *plainly* and *evidently* underſtand the *compoſition* or *diviſion* of the *notions* in a *Propoſition*, or the *Deduction* of a *Propoſition* from ſome others; therefore if we *know* any truth, we *preſuppoſe* that we have ſouls which underſtand the *notions* of things, and *if ſouls* which underſtand theſe *notions*, then to be *ſure they are* not *bodies*, (no *combination* of *fire* and *air*, and *earth*, and *water*, no *diſpoſition* of *inſenſible* atomes can cauſe the ſubject to *apprehend* and *judge*, to *reaſon* and *diſcourſe*) and if they be *no bodies*, then they are not ſubject to *corruption*: *It is evident* therefore, that our ſouls are *underſtanding* and alſo *immortal*, *deſerving* and *capable* of future *Judgment.*

And as *evident* it is alſo that there is a ſoveraign Power, a *God* that *governs* and will *judge* the Earth.

This is not a *Rhetorical* undertaking, but a *juſt* and *meaſured* truth; *there* is not *any* thing in the world from whence *theſe two* may not be plainly and evidently evicted, *viz.* a *Godhead* from the *Creature*, and thine own *Immortality* from the diſcovery of a *Godhead.* The *world* which thou *ſeeſt*, *had* it a beginning, or *had it not?* if it *had* a beginning, he is thy *God* that *made* it; if it had *no* beginning, then there are *paſt* as many *myriads* of years as *minutes* of time, which is infinitely more abſurd to grant, than to ſay, thou haſt as many *hands* as *fingers*, as many *wholes* as *parts.*

If then at any *time* we find our ſelves to *doubt* of *theſe* things, it is *not* becauſe we are the *beaux eſprits*, or *forts ſprits*; our *doubting* proceeds from *dulneſs*, and the want

of that *ſtrong reaſon* to which we do pretend, the things are *certain* in *themſelves* and *evident*. "*He is not far from any* "*one of us in whom we live, and move, and have our being*; and the Light of Nature diſcovered our Immortality not only to *Philoſophers*, but *even* to the *Heathen Poets*, to *him* that *ſung* to us, that, *We are alſo his off-ſpring*.

So that now thy *pretences* are all taken off, and every *impoſture* of the heart diſcovered.

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ral.

*Return* then once again into thy *boſome*, and take *account* of thy *apprehenſions*; The *day* of the *Lord* is *coming* and *ſtealing* upon thee as a *thief* in the *night*, the day of *Judgment*, the *great* and *terrible day*. A day of *darkneſs* and of gloomineſs, a day of a *whirlwind* and a *tempeſt*, a day of *anguiſh* and tribulation: VVhere wilt thou *hide* thy ſelf? O that's *impoſſible*, VVhether ſhall we *go then* from his preſence? ſhall we call to the Mountains to fall upon us? *How* wilt thou *appear?* O that's *intolerable*, for our *God* is a *conſuming* fire. *What* wilt thou do when the day of *Judgment* comes, and this may be the *hour*, this *minute* thou mayeſt be *ſmitten* and hurried hence to *Judgment*? *Thouſands* have fallen beſides us, and ten thouſands at our right hand, *and* why may not *we* be next?

The time of our *particular* Judgment *cannot* be *far* away, and why may we not *reaſonably apprehend* the *approach* of the *General* Judgment, either of this *World*, or at leaſtwiſe of this ſinful *Nation*?

Our Lord *Chriſt* indeed *tells* us, that of the day and hour of the final Judgment, *Knoweth no man*. Yet *he* hath given us the *ſigns* of his coming: The *Apoſtles* have left us *Characters* of the *laſt* days, the *Prophets* have declared the *manner* and *apparatus* of the coming of the Lord to Judgment.

VVe read that when the *Diſciples* admired the ſtones and the buildings of *Herod*'s Temple at *Jeruſalem*; *Chriſt* told them, That the *day* was *coming* when there *ſhould* not be left *one ſtone* upon *another*: upon this the Diſciples ask him (privately) three Queſtions. 1. *When* ſhall theſe things

things be? 2 VVhat shall be the sign of thy second coming? And 3. of the *end* of the world?

As for the precise *moment* of these things, he *denies* to *tell* it them; (Nay, he professes, that as he was the Son of Man he did not know it.) But for the *other* two he *condescends* to their *curiosity*, he tells them the *signs* of his *coming*, and of the *end* of the VVorld, and that they shall be such as these; *You shall hear*, saith he, (Matth. 24.) *of Wars and rumours of Wars, Nation rising against Nation, and Kingdom against Kingdom.* There shall be *Traytors* and *false Prophets*, Saying, *Lo! here is Christ*, Behold! (a new Messias) in the *Wilderness: Lo! there is Christ*, Behold! he is (*at a Conventicle*) in the *secret Chambers*: He tells us, that *iniquity* shall abound, and the *love* of many shall wax cold, that he shall *hardly find faith* on the earth, as it was in the dayes of *Noe*, they ate, they drank, till the floud came and swept them all away; so shall the coming of the Son of Man be.

He tells us (*Luke* 21.) there shall be *Famines* and *Earthquakes*, *Pestilence*, and *fearful sights*, *great signs* from *Heaven*; in the *Earth* distress of Nations, great *perplexities*, the *Sea* and Waves roaring; *Mens hearts failing them* for fear, *looking after* those things that are *coming* upon the Earth.

Concerning the *last dayes*, St. *Paul* tells us, that there shall be *perilous* times; that on *one hand* there shall be a sort of men, that shall be *lovers* of themselves, *Covetous*, *Proud*, *Boasters*, *Ranters*, and *Blasphemers*.

On the *other hand* there shall be a Race of *heady*, *high* minded *Traytors*, having a *form of godliness*, *creeping* into houses, *leading* captive silly women. They shall *despise Dominion*, and *speak evil* of *Dignities*; they shall be *Separatists* from the Church, and false *pretenders* to the *Spirit*. "*These*, saith St. *Jude*, *are they that separate themselves*, "*sensual*, *having not the Spirit*.

St. *Peter* tells us, that in the *last times* there should be a *loose*, *prophane*, a *bold Atheistical Gigantick* race of *scoffers*, walk-

walking after their own lusts, saying, *Where* is this God of *Judgment?* let him make *speed* and *hasten* his *work*, that we may *see* it. *Where is the promise of his coming? since the fathers fell asleep all things continue as they were before.*

And for the *manner* and *Apparatus* of his coming, *Our God shall come* (saith the Psalmist) *and shall not keep silence, there shall go before him a devouring fire, and a mighty Tempest shall be stirred up round about him.*

66. 15. *Behold! the Lord will come with fire* (saith the Prophet) *and with his Chariots like a Whirlwind, to render his anger with fury, and his rebukes with flames of fire.* The *streams* of *Zion* shall be turned into *Pitch*, and the *dust* thereof into *Brimstone*; the *Earth* thereof shall be *burning Pitch*, the *smoke* thereof shall *ascend day* and *night*, and shall *not be quenched*, [compare *Revel.* 6. with *Esai.* 34.]

The *Kings* of the Earth shall *tremble*, the *Captains* and the mighty shall be horribly *afraid*, the *great men* and the *rich men* shall *hide* themselves, all the *bond-men* and all the *freemen* shall fly to the Rocks of the Mountains. And soon after all this, *The Heavens shall be rivel'd as a scrowl, the Earth and the Elements shall melt away*; for God shall arise to judge terribly the Earth.

Have not *all these* things come upon *us*, the men of this *Generation?* Is it *weakness*, is it a vain and *superstitious scrupulosity* to *call* these things to our *remembrance?* Have we no *reason* at all to apprehend the approach of a General Judgment, either upon the *World*, or *upon* our sinful *Nation?*

*Do* we not now *envy* those *despised* souls which have made their *accounts ready?* We thought it *madness* to see them *pine* away with *pœnitential* exercises, and *macerate* themselves with *mourning*. We thought it *folly* which they called *Conscience*, for which they *denyed* themselves the pleasures and *enjoyments* of the World. We

We *fools* counted their *life madneſs*, and their *latter end* to be *without horror*. But the time is coming when *they* ſhall be *comforted*, and we ſhall be *tormented*. Becauſe *he* hath *called* and *we* have *refuſed*, *he* hath *ſtretched* out his *hand*, and *we* have *not regarded*, He will *laugh* at our calamity, and *mock* when our *fear cometh*. When our *deſtruction* cometh as a *Whirlwind*, when *diſtreſs* and *anguiſh* comes *upon* us.

*May* we *not* therefore *give up* our ſelves to the torments of our *hearts*, and ſurrender up our ſouls unto *Deſpair?* ſo *Iſrael* ſaid there is *no hope*, we will follow every one the *devices* of his heart: after 20, 30 or 40 years *continuance* in our *courſes*, 'tis in vain to think of turning from them. Our *arrears* are ſo *farr* gone, that there is *no hope* to *diſcharge* them; and *why* ſhould we *trouble* our ſelves with the thoughts of our *Account?* Nay, that which *muſt* come, *let* it come, and *what* is a *few days* reſpite to *Eternity? Let us eat and drink, for to morrow we ſhall dye.* Let us *go forth* as at *other times*, and *ſhake* our ſelves and *ſcatter* theſe troubleſom *apprehenſions* of future Judgment. What if we ſhould *drink* a little to drive away *Melancholy?*

*Yes!* and *fall* perhaps, and *ſpew*, and *riſe* no more.

Nay, but I beſeech you, *ſtay* a little, and *conſider*, conſider at *leaſt* in *this* your *day* the things which belong to your *peace*: It is a *fearful* thing to *fall* into the *hands* of the *living God*; *Who* among us can *dwell* with a *devouring fire? Who* among us can *dwell* with *everlaſting burnings?*

Such *careleſs* and *deſperate reſolutions* are the *advantages* which the *Devil* aims at, that he may *ſear* our *Conſciences*, and *ſeal* us up in a final *obduration*. But there is *another kind of advantage*, which *God* and our Lord *Chriſt* and the Holy *Spirit*, and the *Goſpel*, and the *Miniſters* aim at, *That advantage* which I *told* you of in the *beginning* of my Diſcourſe. That *knowing the terror of the Lord they may perſwade men.*

And now what is it that they would *perſwade* us? that we will be *contented* to part with the *tormenting fears* of *Judgment*, that we will *condeſcend not* to be *miſerable* to all *Eternity*: That we will *accept* of *deliverance* from the *wrath* to *come*, that we will *not neglect ſo great ſalvation*, nor trample on the bloud of the everlaſting Covenant.

Behold! *God* calls upon us, *Turn you, turn you at my reproef, why will you die O Houſe of Iſrael? As I live, ſaith the Lord, I deſire not the death of ſinners.* Our Lord *Chriſt* calls upon us, "*Come unto me all ye that are weary and heavy laden, and I will eaſe you.* In the laſt day of the *Feaſt* of *Tabernacles*, he *ſtood* and *cried*, Saying, *If any man thirſt let him come unto me and drink. The Spirit ſayes come, and whoever will, let him come, and take of the water of life freely.* The *Goſpel aſſures* us, *That God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth on him ſhould not periſh, but have everlaſting life.*

Behold! *I* ſet before you this day *life* and *death*, *bleſſing* and *curſing*, and as an unworthy *Ambaſſadour* in *Chriſt*'s *ſtead*, I *pray* you be reconciled to God, *take* his *yoke* upon you, his *yoke* is *eaſie*, and his *burden light*; embrace now the *tender* of the Goſpel, only *repent* and *believe* in the Lord Jeſus, accept him for your *Saviour* and your *Lord*. Your *Prophet* to inſtruct you, your *King* to *govern* you, your *Prieſt* to *ſave* you, and you ſhall be ſaved. *Saved* from the *fears* and *horrours* of a Guilty *Conſcience condemned* by its *own* witneſs. *Saved* from the *wrath* of *God* and of the *Lamb*. You ſhall *meet* the Lord with *Confidence*. We ſhall be *able* to *ſtand* with *boldneſs* in the *Judgment*, to lift up our heads with *joy*, becauſe our *redemption* draweth near.

*This* is the *way* to ſave our own *ſouls* from *periſhing*, which is the *General* deſign of *all* our *Preaching*. And *this* is the *way* to *appeaſe* the *wrath* which is gone out *againſt*

*against* us; and to *preserve* our *Nation* from *destruction*, which is the *particular* and more immediate end of our *present Humiliation*, whereof I am *yet* to speak.

THe *hand* indeed of the Lord hath been *heavy* upon us, his *wrath* hath been *kindled*, it hath waxed *hot* against the *Sheep* of his pasture, and he hath *plagued* our *Nation* very *sore*, His *Judgments* have been *multiplied*, his *strokes* have been *redoubled*; and for all this his *anger* is *not turned away*, but his *hand* is *stretched* out *still*. Applic. particular.

*Warrs* and *Pestilences*, and those other *fore-runners* of *Christ*'s *coming* to *Judgment* have been *seen* and *felt* amongst us, and now when these have not been able to prevail,

To *awaken* a *drowsie* people, to *rowse* up a *Lethargie* Nation, to *ferment* a people setled upon their *Lees*. God has made *a new* thing in the *midst* of us, he hath *wrought* a *work* in *our dayes*, which makes the *ears* of all that hear it to *tingle*. A work not to be *parallel'd* perhaps in all the *circumstances* since the Creation of the VVorld.

" *How hath* the Lord covered the Daughter of our *Zion* " with a cloud in his *anger*, and hath *cast down*, from Hea- " ven to Earth the *beauty of Israel*, and *remembred* not his " *footstool* in the Day of his *Anger*? he hath *swallowed* up " the *habitations* of his people, he hath taken away his *Ta-* " *bernacles*, and destroyed his *places of Assemblies*, the *Ram-* " *parts* and the *Walls lament* and *languish*, her *Gates* are sunk " to the ground, her *Barrs* are destroyed.

VVho can express the *terror* of this fatal Judgment, the unexpected *eruption*, the sudden *increase*, the irresistible *force*, the remorsless *rage*, the insatiable *voracity* of this fiery Judgment? the *present sufferings*, the *lasting miseries* of *private* persons are *inexpressible*; the *publick* damage, the *dangerous consequences* (it may be) *unconceivable*.

VVhat

What thing shall I liken to thee O Daughter of my People? Whereunto shall I compare the day of thy Visitation? To the *destruction* of *Jerusalem?* to the *great* and *terrible* day of Judgment?

O the *terrors* and affrightments, the *shreikes* and lamentations, the agonies, the *confusions* of that Day. They that were on the *house top*, durst *not stay* to *take* any thing out of their *houses*; nor he that was in the *field* return back to take his *Cloathes*; they that were in the City betook themselves to the Fields and Mountains, where they beheld their *flaming* habitations, where they *trembled* to behold the abomination of desolation raging in the *holy* places.

How were the *wise men* amazed, and the *strong* men terrified? despair *seised* them, *counsel* and *strength* fled away from them, there was no help in them, they presently gave *all* for lost; they stood affrighted at a distance gazing at the dreadful spectacle: in *vain* they thought it to *contend*, it looked so *like* the *coming* of the *Son of Man*.

The *breath* of the Lord *kindled* the fire, he *rode* upon *Cherub*, he came *flying* upon the *wings* of the *wind*. He made the *winds* his *Messengers*, and the *flames* of fire his *Ministers*: He brought the *Winds* out of his *Treasure*, and (to point the flame directly upon the bulk and body of the City) *through* his *power* he brought in the South-East wind: as a *theif* in the night, as *pains* upon a woman in travel, as the *lightning* that cometh from the East and passeth to the West; *so* came this *flaming* Judgment; and so shall the coming of the Son of Man be. I cannot endure to *dilate* upon this *Argument*; Sorrow and anguish are in the consideration of it: *Animus meminisse horret luctug; refugit.* *Great* is the *Judgment*, and there is reason for us to fear that it may be *portending* and *symtomatical*.

Yet

YEt who can tell, but God may have mercy upon us, but he may *yet* save us from destruction? though our *breach* be great as the Sea, *yet* is *not* in it self *irreparable*; though our *wounds* be *deep* and *gaping*, they are not *desperate* or *uncurable*; *hitherto* we may say with the Apostle, We are *chastned*, *but not killed*; *afflicted*, *but not in despair*.

The *signs* and symptoms of an approaching *final* Judgment are not so *decretory* and *peremptory* that we should despair. God's *signal* Judgments have hitherto been accompanied with *signs* of mercies, and *this* is *a plain case*, that he is *not fond* of our destructions, and that he had rather that we should *live*: He doth not afflict willingly, nor grieve the children of men. He stands *pausing* and hœsitating, as he did once before, *O Ephraim, how shall I give thee up, O Ephraim?* O *England*, How shall I give thee up, O *England?*

What mean else those *Alternations* and those *mixtures*, and combinations of wonderful *Judgments*, and of wonderful *deliverances* and *mercies* which our *ears* have heard, and our *eyes* have seen?

We have *heard* with our ears, and our Fathers have told us what wonderful *deliverances* he wrought in their time of old.

We have seen *vicissitudes* great and *prodigious*, *mixtures* and combinations, *marvellous* in our eyes, *horrible destructions* and *wonderful restitutions*, succeeding one another, *raging Plagues* at *home*, and *signal Victories abroad*.

God hath filled us with *bitterness*, and covered us with *ashes*: But it is his *mercy* that we are *not consumed*, because his compassions fail not. If the arm of his *Justice* and *Severity* hath been made *bare*, that it might be *seen* of all the people, He hath *not* left his *mercy* without *witness*. If his *Judgment* hath been *great* and terrible, in that which is *consumed*, his *mercy* is *wonderful* and miraculous in that

which is *preserved*. Plainly! except the Lord had left us a Remnant, (and visibly interposed to do it,) we should not have had this place wherein to humble our selves before him. We should have been as *Sodom*, and we should have been like unto *Gomorrah*.

It was *he* that in the *midst* of Judgment *remembred* mercy; when the *flaming* vengeance was in its *height*, when in the *opinion* of *all* men it had *arrived* at the state of *irresistibility*, and when every mans heart failed him, when the hopes of all men were sunk into despair; *He checked* the *domineering vengeance*, he put *up* the flaming *Sword*, he *controul'd* the *streaming* waves of fire, and said *thus farr* shall ye *come* and *no further*.

In a wonderful manner he preserved the *Goods* and Persons of the poor Inhabitants of the City.

He restreined the rage of our enemies, that cryed concerning our *Jerusalem*, Down with it, Down with it, Aha! so would we have it.

He suffered not a foreign Enemy to land, nor our domestick foes to make a head in our confusions.

He was a wall of fire about the persons of our *Gracious Soveraign* and his *Royal Highness*, and of those valiant *Noble Persons* which adventured, *boldly* and *strennously*, and indefatigably laboured the publique preservation.

He hath given *signal Preservations* and *Victories* to our *Fleets abroad*, he hath restored our *High-born* and *Noble Generals*, and our *Fleet* in *health* and *safety*.

He hath given us plenty of all things necessary for the life of man.

In one *great word*, to sum up an aggregation of *great* and *various* mercies, he hath upheld our *Religion* and our *Government* in peace; and for an *earnest* of his *further preservation* he hath given us *this seasonable* opportunity with *health* and *safety* in *this place* to attend the Publique Service, to *advise* and *assist* in this *arduous* Juncture of affairs.

Arduous and difficult indeed it is, to *restore our City* and

and *defend our Country*, to restore the Houses of God, and Publique Buildings, to re-edifie ten Thousand private habitations; to *sustein the* poor and needy, to *preserve* the rights, and properties of men; to find such a temper of *Justice* and *equity*, that there be no *decay*, no just *complaining* in our Streets. To *uphold the* Traffick of the Nation, and to keep it in *order* and *security*, free from *private Robberies* and publick *Insurrections*; and therefore in *order* to *all* those *ends*, to *uphold our Religion* in the *zealous* and *effectual exercise*, in the *sincerity* and *uniformity* thereof, to *preserve* it from *encroachments* and undermining *Tollerations*, *ruinous* to *Religion*, *destructive* to the *Government* of the Nation. And all this while to *make provision* against our *dangerous* and *cruel Enemies*, *Gebal* and *Ammon*, and *Amalech*, the *French*, *Dutch*, and the *Dane*, who have conspired to our destruction.

These things are *arduous*, but not insuperable; *difficult*, but not to be *despaired* of.

Concerning *Jerusalem* burned and laid *wast* by the *Assyrians*, *Daniel* foretold, that the *streets* and the *walls* thereof should be *rebuilded* even in *troubleous times*; and when the time came that they were *re-edified*, we read in *Nehemiah*, that the *labourers* in one hand held the *trowel*, and the *other* held a *weapon*; one *half* of the people *laboured* in the work, and the *other half* held the *Spears* & the *Shields*, the *Bows* and the Habergeons, because of their cruel *enemies* on *every* side.

If God shall be pleased to give us a *spirit* of *Understanding*, and teach our *Senators Wisdom*; If he shall pour out a *publick* spirit upon our Councels, a spirit of *tenderness* and *compassion*, of *Justice* and *Equity*, *Temperance* and *Frugality*, *Fortitude* and *Magnanimity*; *If* all *Orders* and *Degrees* amongst us, *Civil*, and *Military*, and *Ecclesiastical* shall take to themselves the spirits of *Christians* and of *men*.

If our Counsels and endeavours shall be answerable to the *care* and *benignity*, to the *fervour* and *strenuous*

*induſtry* of our *gracious Soveraign*, and to the *alacrity* and *magnanimity* of our couragious and generous *Countrymen*; *then* (ſpeaking humanely, and abſtracting from our Deſervings) we need not *greatly* fear, but we may *yet* ſubdue the *prid* and *inſolence* of our *barbarous* Enemies; we may yet *behold* our City riſing out of its *aſhes* in *greater ſplendour* than we have ſeen it *heretofore*.

*Wherefore ariſe*, and *gird* your ſelves O ye *Princes*, ye *Nobles*, ye *Rulers* of our *Iſrael*! *Conſult*, *Conſider*, *and give ſentence*. *Men*, *Brethren*, and *Fathers*, let us *ariſe* and *labour*; let us *up* and *be doing*, be ſtrong and of good courage, and the good hand of our God ſhall be upon you; he ſhall *give* you the *honour* to be the *defenders* of your *Country*, he ſhall make you *repairers* of the *breaches*, *reſtorers* of our *City* to dwell in.

Yet I *cannot*, I may not *forbear* to put you in *remembrance* of this one thing; *Except the Lord build the City*, *their labour is but loſt that build it*. It is not our *wiſdom* or *induſtry*, much leſs our *confidence* that will do it, *unleſs God* be *for* us; neither will *God* be *for* us, *unleſs* we *turn* from the *evil* of our *ways*: *except* we *repent*, we have *reaſon* to *fear*, that what we have ſeen hitherto, will be no more but the *beginning* of our *ſorrows*. The Prophet *Eſay* tells us, "That the Lord ſent a word unto "*Jacob*, and it lighted on *Iſrael*; and all the people "ſhall know that *ſay* in the *pride* and *ſtoutneſs* of their "*hearts*, the *Bricks* are fallen, but we will build with "*hewn Stones*; the *Sycamores* are down, but we will "change them into *Cedars*. Therefore the Lord will "*ſet up* their *adverſaries*, and *joyn* their *Enemies* toge-"gether, the *Syrians* before, and the *Philiſtims* behind, "and they ſhall devour *Iſrael* with open mouth; Be-"cauſe this people turneth not to him that ſmiteth them.

*Wherefore turn* you, *turn* you *every* one from the *evil* of his *ways*. Let us *ſearch* our hearts, and *try* our ways and *turn* to him that hath *ſmitten* us. *Turn* unto him with

with *all* our hearts, with *fasting* and with *weeping*, and *mourning*; he hath *smitten* us, and he will *heal* us, because his compassions fail not. *Come and let* us *reason* together, *saith God*, though your *sins* were as *scarlet*, they shall be *white* as *snow*.

There is yet *a way* open to take away the *terror* of our *Particular Judgment*, and to prevent a *final* Judgment from falling upon the *Nation*. We are *yet* in the *Land* of *hope*, and *space* is given for *Repentance*, the *door* of mercy is not yet *shut* upon us, nor the *ears* of our *Judge sealed* against us.

O that men would therefore *praise* the Lord for his *Goodness*, and declare the wonders that he hath done for the children of men! that hath *not dealt* with us *after* our *sins*, nor *rewarded* us according to our *Iniquities*; that hath not *cut* us off in the *midst* of our *sins*, nor in the *height* of our *impenitencies snatched* us away to *Judgment*, that hath not *dealt* with us as with the *Apostate Angels*, and with Thousands of our *Brethren*, who were *better* and more *righteous* than *we*.

*Let* us once more then *return* into our *selves*. Let us *consider* our *condition*, let us *view* over and *ballance* the *grounds* of our *hopes*, and the *reasons* of our *fears*: Let us take an exact *account* of our *whole estate* and *interest* in reference to *all* our *concernments*, *National* and *Personal*, *Temporal* and *Eternal*. Let us *deliberate* and advise what is to be *done*, and what is to be *avoided*.

Did I say *deliberate*? VVhether we shall *save* our souls from utter darkness and everlasting burnings? VVhether we shall save the Nation from final ruine and desolation? —— Nay *rather*,

Let us *break off* our sins by *repentance*, and our *Iniquities* by shewing *mercy* to the poor.

Let us make our selves *friends* of the *Mammon* of *unrighteousness*, that when we *fail*, we may be *received* into *everlasting* habitations.

Let us *lend* unto the *Lord*, that we may have *treasure* in *Heaven*, *where neither moth nor rust doth corrupt, nor theives break through and steal.*

Let us *fast* the *fast* that the Lord hath *chosen*; *Loose* the bands of *wickedness*, *feed* the *hungry*, *cloath* the *naked*; he that hath *two Coats*, let him *give* to him that *hath none*; and he that hath *meat* let him do *likewise*.

Such an *occasion* scarce happens in many hundreds of years; and for *motives* to charity, they are all comprised in that great argument of the Judgment to come.

When the *Son* of Man shall come to *Judgment*, and shall *sit* upon the *Throne* of his *Glory*: When *all Nations* shall be *gathered* before him, and he shall *set* the *Sheep* on his *right hand*, and the Goats *on his left*: This shall be the *mark* of their *discrimination*,

He *shall say* to those on his *right* hand, I was *hungry*, and ye *fed* me; *thirsty*, and ye gave me *drink*; *naked*, and ye *cloathed* me; *sick* and in *prison*, and ye *visited* me; *Come ye blessed of my Father*, receive the *Kingdom prepared* for *you*.

And he shall say unto them on the *left hand*, I was *hungry*, and ye *fed* me *not*; *thirsty*, and ye *gave me no drink*, &c. Wherefore *go ye cursed into everlasting fire, prepared for the Devil and his Angels*.

The *way* is *short* and *compendius* to *save all* our interests. What doth the Lord *require* of us but to do *justly*, to *love mercy*, to *walk humbly* before the *Lord* our *God*; Let us be *merciful* therefore as our *heavenly Father* is *merciful*, and let us *humble* our *selves* under the *Almighty hand* of *God*, as we pretend to do *this day*. Let us *betake* our selves *afore-hand* to our *Judge*, and *pour* out our *complaints* before him. Let us *confess* our *wickedness*, and be *sorry* for our *sins*. Let us *lay hold* on the *feet* of our *Blessed* Redeemer, and *give* him *no rest till* he hath *sealed* our *pardon*. Let us *bathe* with our *tears* the *wounds* that we have *made*. Let us *cry mightily* to the *Throne* of *Grace*.

Let

Let us *wrestle* and *strive* with our *Redeemer*, and *not let* him *go* until he *bless* us: Until he *open* our *eyes* to *see* the *dangers we are* in, and through his *mercy* shew us a *way* to *escape* them. Till he *quicken* us up to *resolutions* of *amendment*, and *carry* us *strongly* through these *resolutions*. Until he *heal* our *back-slidings*, and *make up* our *breaches*: Until he *save* our *souls* from *death*, and our *Nation* from *destruction*.

To *work* our selves to these *Resolutions*, and to *fix* us in them, to *make* them *abide* upon us *all our days*, let us *remember* what hath been *spoken*, and let us *frequently meditate* upon that *Sarcastical Concession* of the Text,

"*Rejoyce* O *young* man in thy *youth*, and let thy "*heart chear* thee in the *days* of thy *youth*, walk in the "*ways* of thy *heart*, and the *sight* of thy *eyes*; *But know that for all these things God will bring thee to Judgment.*

FINIS.